

## ABBREVIATIONS.

Bs. = Beames' *Comparative Grammar*.  
 Cw. = Cowell's edition of the *Prākṛita Prakāṣa*.  
 Dl. = Delius' *Radices Praeriticae*.  
 E. M. = E. Müller's *Beiträge zur Grammatik des Jainaprākṛit*.  
 H. C. = Hema Chandra's *Prākṛit Grammatik* (ed. Pischel).  
 K. I. = Kramad Iṣvara's *Prākṛit Grammar*.  
 R. M. = Dr. Rajendralala Mitra's *Prākṛit Vocabulary*.

S. B. = Setubandha (ed. S. Goldschmidt).  
 S. C. = Śubha Chandra's *Prākṛit Grammar*.  
 S. Gdt. = S. Goldschmidt's edition of the *Setubandha*.  
 Spt. = Saptasataka des Hāla (ed. A. Weber).  
 T. V. = Trivikrama's *Prākṛit Grammar*.  
 Vr. = Vararuchi's *Prākṛit Grammar*.  
 Wb. = Weber's edition of the *Saptasataka*.

G. = Gujarātī. S. = Sindhī.  
 M. = Marāṭhī.

*Coins supplementary to Thomas' Chronicles of the Pathan kings.—By*  
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(With two Plates.)

The "Chronicles of the Pathan kings" is a very full work. But it is an enlargement of a smaller previous work. Further search brought more coins to light, and the description of these coins has swollen the original treatise to its present size. But large though the work be, it is not *exhaustive*. Finality in our knowledge of the coins of the Pathans has not yet been attained. Continued search will bring out still further coins which from time to time will have to be described. Owing to the nature of my duties I have few opportunities of obtaining fresh coins, but as I have during the past year come across about forty unpublished ones, I thought I might venture to put them forward as a small contribution to a further knowledge of the coins of India.

The word *a'dl* figures largely on the coins of the Gaznī rulers. In some modern coins this word occurs together with the sword on several coins of towns in Afghanistan. It must have been for the reason, that might is right, that the early conquerors of India stuck this word on their coins. In Plate V, Nos. 1 and 2 have *a'dl* on the obverse and *mumallikī* on the reverse. I am inclined to ascribe this coin to *Muhammad Sām* or his general *Eibek*. The word I have transliterated as *mumallikī* may be *mumalakut*. No. 6 I regard as a coin of Muizz-ud-dīn Muhammad Sām. The word Muizz on this coin is written more like the same word on the coins of Eldoz and of Muhammad Sām, than that on the coins of Muizz-ud-dīn Kaikubad or Muizz-ud-dīn Bahram Shāh. There is a coin in the "*Ariana Antiqua*," Pl. XX. fig. 14 which is not mentioned by Thomas. Now I got a good specimen of this same coin from Neshápūr with a lot of the coins of A'la-ud-dīn Khwārizmī. A glance at No. 15

of Plate V, will show that this very king A'la-ud-dín struck coins of the very same type, using the square area for his name and titles and dividing the latter similarly to Muizz-ud-dín. No. 7, Pl. V, I claim also for Muhammad Sâm. It has Muizzí on obverse and on reverse in Hindí, *Srí Samanta Deva*.

Nos. 3 and 4, Pl. V, are undoubtedly new types of Shams-ud-dín Altamsh. No. 3 has obv. *a'dl*, rev. *Shamsí*. No. 4 has the same with a star underneath each word. Neither has any ornament.

No. 9 is, I believe, also Shams-ud-dín's. The star seems to indicate this. *A'dl i Sultan ul Muazzim*, the inscription on the obverse is found also on a large quantity of coins of size similar to this one of which Thomas takes no notice. But the *Zarb ba Lahore* with star above it is not on them. They have always *Zarb ba hazrat Dehli*. No. 9 is to me unique. But the other kind I mention are very common indeed. In my own small collection I have no less than 12 duplicates. One of them has *A'dl i Sultán i Muazzim*; the *alif* and *lám* are altogether missing.

No. 10 is undoubtedly Shams-ud-dín's coin. *Obverse: A'dl us Sultán (ul A'zim)*; *Reverse: (Sha)ms ud Dunya (wa) ud dín*. This is a very coarse coin.

Nos. 11, 12 and 13 are I think Shams-ud-dín's. The obverse and reverse are simple *A'dl* and *Dehli*. No. 11 has these words in square areas; No. 12 in round ones with ornaments; No. 13 in a hexagonal star, with dots in the angles.

No. 5 is a very rare coin weighing only the same as No. 109 in Thomas, and half the weight of his No. 52, the inscriptions of which latter coin it possesses. So we may regard this coin as the smallest hitherto discovered of Shams-ud-dín's. It is exceedingly rare as is the one double its size. Thus in all I have had the pleasure of unearthing no less than 10 new types of coins of Shams-ud-dín.

No. 8 I ascribe to *Reziakh*. In the rayed circle is the name *Reziakh*. On the reverse is the *bull* with *Samanta Deva* above it in Hindí. The whole coin is similar to No. 7 of the same plate.

No. 14, Plate V is evidently a coin of the same king the No. 15 belongs to. And No. 15 is obv. *A'la ud Dunya*, rev. *Wa ud dín*. This is a coin of A'la ud dín Khwarizmí. No. 14 has similar inscriptions to those on No. 5; but the fortunate discovery of No. 15 settles the ascription.

No. 16 is a new coin of the same king. In the central area is the word *Sultán* and on the margin *Ul A'zim A'la ud Dunya wa ud dín Muham-mad (bin us Sul)tán*. Reverse: the *Kalimah*. The whole is in Kufic characters.

Not one of these three coins is in the British Museum or is noticed by Thomas.

No. 17 is a coin of Fíroz Sháh Zafar, son of Fíroz Sháh. The obverse has on it in square area Fíroz Sháh. The margin reads *Zafar ibn Fíroz Sháh Sultán*, the reverse has *naib i amir ul Mominín* 791. No. 18 is exactly the same in date and inscriptions, but the latter are arranged differently on the obverse. *Zafar* beginning above the area and not on the left hand side as in No. 17. They are both of silver and copper. This Zafar Khán, son of Fíroz Sháh, died in Gujrát in 775, A. H. But he had a son also named Zafar Khan, and this coin may have been struck in his honour after the death of Fíroz Sháh.

No. 19 is a coin of Muhammad Shah, son of Fíroz Sháh. It is not in Thomas in this size. This coin is very light. In reading the margin of the large coin of this type, Thomas omits the word *Sultán* which is always on the best preserved specimens. The centre area is *Muhammad Shah*. The margin reads from the outside and is *Sultán, zarb bahazrat i Dehli*. The reverse of this coin is *Naib i Amír ul Mominín* 792.

No. 19a is a coin of similar type without any date on the reverse. Inasmuch as the margin of this coin reads from the inside, I am inclined to ascribe this to Muhammad bin Faríd Sháh, whose coins, when similar in type to the coins of the son of Fíroz, have always some difference in the arrangement of the words.

No. 20 is a coin of Muhammad Sháh son of Faríd Sháh. The inscriptions are, obverse *Sultán Muhammad Sháh, Faríd Sháh zarb Dehli*. Reverse *Khalifah Amír ul Mominín Khallad Khiláfotahu*. There is no date. There is some uncertainty as to the date of the death of this king. Thomas, quoting *Badaoní*, gives his death as 847. I got a coin of this king's during the time this plate was being prepared, dated 848. But this does not prove much; for from the time of Fíroz Sháh, the mints kept on coining in the names of kings who had been long dead; *e. g.*, Mubárak Sháh died in 837. And I have coins bearing the date of 840 and 854. A whole series of posthumous coins of these kings might easily be made.

No. 21 is a coin of Bahlol Sháh. The inscriptions are, substituting *Bahlol Sháh* for Muhammad Sháh, similar to those on the last coin. Coins bearing these inscriptions are somewhat rare in the smaller size. This large-sized coin is to me unique, and it has not as yet been published. This is the third new type of Bohlol's that I have brought to light.

No. 22 has no business in this plate. It was put in to fill up a gap, and because I saw that the coin is new to numismatists, as it is not in the British Museum Catalogue or in Thomas' work on the Gazní coins. It is a binominal coin, struck evidently by Bahrám Sháh. Obverse:—*A'dl us Sultán ul Azim Bahrám Sháh*. Reverse:—*A'zd us Sultán ul Muazzim Sanjar*. Here Bahrám seems to arrogate to himself the title of *A'zim* "the greatest" and to give his ally (A'zd) Sanjar who had helped him to retain

his throne only the title *Muazzim* "the great," or "great," simply. Grammatically there is an apparent slight, but conventionally the title of Sanjar is as honorable as that of Bahrám. There is a difference, we know, for Muizz ud dín Muhammad bin Sám during the lifetime of his elder brother Gyás ud dín Muhammad bin Sám always used in his coins *Muazzim* for himself, until his brother's death when he took the title *ul A'zim*. But as I have shown above, Shams ud dín used the title *Muazzim*, as did also *A'la ud dín Masaud*; for I have two unedited small coins of his. Some two months ago I came across a find of Gazni coins in the Umritsur bazaar. There were about 500 in all. They contained several new types of Masaud III, Malik Arslán and Bahrám Sháh. The present war should cause some thousands to be unearthed and we may expect novelties for some time to come.

I now proceed to examine the coins in Plate VI. The first one is a small *Kashmiri* coin with the date (8)74 on it. It is a coin of Haider Sháh and confirms my statement in my paper on the Kashmir Sultans, that this king was reigning at that time, although his accession is usually marked in 878.

Nos. 2 and 3 are very pretty little novelties, of Muhammad Sháh and Sikandar Sháh. They are of copper. Obverse:—names of kings. Reverse:—the title *Sháh*. They are much smaller than Gyás ud dín's coins with similar inscriptions. They were evidently a revival of the small coins of Shams ud dín and Nasir ud dín Mahmúd and Muizz ud dín.

Nos. 4 and 5 are two anonymous coins of Humáyún, bearing the date 946. No. 4 was struck at Agra.

No. 7 a rupee, full sized, of Humáyún's, struck after his return in 962. It resembles very closely, in its get up, the rupees of Muhammad Súr. As yet all the silver coins of Humáyún which have been described have been thin and light, after the fashion of the *tankahs* of Central Asia. The inscriptions are very distinct. Obverse Area:—*Muhammad Humáyún. Bádsháh Gázi* 962. Margin:—*Us Sultán ul 'Adil Abú ul Muza'ffar, Zarb (Dehli?)*. Reverse Area:—*the Kalimah*. Margin:—names and titles of the four companions of Muhammad.

No. 8 is a rupee of Muhammad Sháh of Bengal. Obverse Area:—*Muhammad Shah Sultan Gázi, Khallad allah mulkahu wa Sultanahu*; margin:—*Shams ud Dunya wa ud dín abu ul Muza'ffar, Zarb, Satgáon*. Reverse Area:—*the Kalimah*, with a star; margin:—the names of the four companions and their titles together with the date 962. There is a difference between the titles of Umr in the above two rupees. In Humáyún's it is Al Fárúq, in the Bengal one *al Khattáb*.

No. 9, a new type of Baber's silver coins. It is of the *tankah* kind, but of uniform thickness and well struck, unlike most of the coins of



Baber. Obverse :—*Zahír ud dín Muhammad Bábar, Bádscháh Gházi* (9)37. *Khallad allah mulkahu wa Sultánahu, zarb Agrah.* (The bars and knots are not peculiar to the Kashmir coinage. They are found on the anonymous coins of both Baber and Humáyún). Reverse Area :—*the Kalimah*; Margin :—names and titles of the four Companions.

Nos 10, 11, 12, are three varieties of a new type of Humáyún's anonymous coinage. They were all struck at *Champánír*. Firishtah spells this word چانپانیر. The coins all agree in giving it حسانیر. The inscriptions of these coins give a new feature—a title to a city. *Champánír* is entitled the noble city *Shahr i Mukarram*. It speaks well for Humáyún's nature that he could so style a city he had just conquered; for the date of the coins is that of the conquest of the city 942. These coins too introduce a second new feature in Humáyún's anonymous coinage. Instead of *Fí ut táríkh*, they have *ba táríkh*. Obverse :—*Zarb Shahr i Mukarram*. Reverse :—*Champánír ba táríkh* 942. No. 11 belongs to Dav. Ross, Esq.

No. 13 is another of the anonymous coins of either Baber or Humáyún. I give it for two reasons: (1) It has full inscriptions. (2) The bar running across the Jaunpur anonymous coins resolves itself into a word *Mutabarrak*, the title of the city—the *Blessed*. Obverse, *Ba Dár ul zarb Khitta i Jaunpúr Mutabarrak*. Reverse :—*Fí ut táríkh san* 937; ornaments at the top and bottom. Most of the coins of Jaunpúr have a star on the obverse of one kind or other. But all have the bar, with the first letter and last one missing. All I have, have *dar ul zarb* on them too, although this is omitted by Thomas. The bars on some of the other anonymous coins may by the discovery of fuller specimens turn out to be some words or other.

Nos. 14, 15, 16, 17 and 18 are small copper coins of the Súrí family, forming of themselves a little set, out of which only one, No. 17, has been noticed by Thomas. No. 15 is the first of the set. Obverse :—*Khalífah uz Zamán* 947. Reverse :—*Sher Sháh us Sultán*. This is a very small coin indeed for Sher Sháh.

No. 16 is also Sher Sháh's, but it is larger and heavier than 15 and has a different inscription. Obverse :—*Sultán Khalífah uz zamán*, Reverse :—*Sher Sháh ul A'díl Sultán*.

No. 17 is Islám Sháh's, noticed by Thomas, No. 364, p. 413. I have given it here to complete the set at one view. No. 18 is Muhammad Sháh's Súrí. Obverse :—*Sultán Muhammad A'díl Sháh*: Reverse :—*Khalífah uz zamán Abú (ul Muzaffar)*.

No. 14 is Sikandar Súrí's. Obverse :—*Khalífah uz zamán* 962. Reverse : *Sikandar Sháh us Sultán* 962. Thomas does not notice any halves of the large copper coins of any of the five Súrí kings. Halves of Sher Sháh are common, those of Islám Sháh are rare, those of Muhammad Adil

Sháh are extremely rare, while I have only seen one of Ibrahím Sháh and not one of Sikandar Sháh's. General Cunningham had a large copper one of Sikandar Sháh. Mr. Delmerick published one of Ibrahím's. The large coins of the other three are common, the greater numbers of course being Sher Sháh's and Islám's. I have not as yet come across a small coin of Ibrahím's. This is one of the things I am looking for. The Sikandar Sháh, whose coin is given in this plate No. 2, I believe to be the one who reigned in 795 for 45 days. A comparison of this coin with No. 275, p. 311 of Thomas, of which I have a most perfect specimen, leads me to this conclusion. Now if a king who reigned only 45 days could in that short time get out no less than *five* kinds of coins, I think we have a right to look out for the same number of varieties in the coins of kings who reigned longer. Scientific and systematic search with duly chronicled results ought to lead to much fuller knowledge respecting the coins of the Pathán's and their successors, and indeed with respect to the whole of the coins of the Empire of India from the time of Alexander the Great and Chandra Gupta to the times of Her Most Gracious Majesty the Empress of India and Queen of England.

As old coins are found, they find their way into the bazaars, where, if there is no purchaser at other than bullion rates, they are ruthlessly melted down, the silver being good, in order to supply metal to the makers of jewels. In this way undoubtedly thousands of coins disappear annually of which our museums and cabinets are standing in need. Meanwhile inasmuch as no Indian museum has its coins catalogued, no one knows what any collection may contain or may be in need of. Collectors would undoubtedly often present coins to museums which want them, if these wants were known. Students cannot use our Indian museums profitably until they know what the museums contain: and yet the end and object of all museums is an educational one. Hence I cannot help bringing this matter forward as one of the greatest importance in making our museums more useful in the promotion of historical studies.

Several other new varieties of coins including a rupee of Shams ud din Altamsh, a tankah of silver of the same king with *rays* round one side to represent *the sun* (Shams), a new variety of Reziáh's and one of Kutub ud dín Mubárák Sháh's together with several others must stand over to a future paper, in which I hope to be able to show that No. 158, p. 190 of Thomas was struck in *Talang* (Telingana), just the same as No. 11 of Plate IV of the Society's Journal of last year.





